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order of precedence in the estimation of the general public, and that it will give to the man who produces knowledge, the high position he has always held in the minds of the thoughtful of the human race.

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RECENT LITERATURE.

TYLOR'S ANTHROPOLOGY.[1]—It is only within some twenty years or a little over a generation, that under the enlarged mode of studying nature for which we are indebted to Darwin and others, as well as to German embryologists and histologists, particularly those who have worked from an evolutional point of view, that the science of biology has become well established. Modern physics has recently discovered the law of the conservation of force and other doctrines which have so enlarged the sphere of the physicist. Hand in hand with the genesis of biology went on the development and perfection of the nebular hypothesis, and the rise of a new school in geology, the uniformitarian; while at only a late date has the science of meteorology assumed a definite shape, and later still the science of comparative psychology and sociology. The youngest of the sciences, of which this book is an exposition, is a logical outcome of all the sciences bearing upon life and the physics of the earth, the residence of man. In the fullness of time there has arisen a science of man, or anthropology, the synthesis or flower of all the sciences. Such a science could not have come into existence were not the keystone of the arch supporting it the doctrine of evolution. Old-fashioned ethnologists could go on indefinitely, measuring skulls and classifying the races of mankind, archæologists could industriously unearth forgotten graveyards and buried cities, till every foot of soil on the globe had told its tale of dead dynasties and forgotten cities, but unless a working theory of development from the general to the special, from the crude and unfinished to the perfected; unless different and successive early stages were looked upon as initiatory, as only existing to give rise to something more composite, highly finished and enduring, we could not have had the science of anthropology.

It is from the point of view of progress and growth, of elaboration from simple beginnings, and the origin of the composite manners and customs of modern civilization from the aboriginal arts and habits of savage life, that the new science of anthropology is to be built up and perfected.

Just as the study of the embryology of Ascidians and of the Amphioxus has well nigh revolutionized our conceptions of the vertebrate type, and man's structure can only be understood by a study of the lower invertebrate as well as vertebrate organisms, so our modern civilization can only be analyzed and clearly understood by reference to the social structures of savage life and the developmental steps by which the savage became a barbarian, and the barbarian threw aside the features of savagery, and after a series of changes, paralleled by the metamorphoses of the butterfly or starfish, assumed the advanced forms and environment of civilized life. Nay, a tolerably exact parallelism may be made between the premature civilization of certain races of mankind and those which more slowly and surely developed into modern and probably permanent types of civilization. The prematuritive type of pseudo-civilization of Peru and Mexico, of Babylon and Assyria, so strikingly suggestive of later and specialized types of civilized life, may be compared to the prematuritive, generalized, prophetic types of Silurian ganoids and Selachian fishes, which flourished as exceptionally perfect forms amid the multitudes of lower organisms about them, and which sank, as it were, and died under the weight of the ill-assorted and unequally perfected assemblage of organs composing their bodies. Anomalous and unintelligible would be the premature and comparatively short-lived pseudo-civilizations of the infancy of our race, were it not written in the rocks that the idea has been worked out again and again in palæozoic history.

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[1] *Tylor's Anthropology:* An introduction to the study of Man and Civilization. By EDWARD B. TYLOR, D.C.L., F.R.S. With illustrations. New York: D. Appleton & Co., 1881. 8vo, pp. 448.

Such reflections and considerations as these are provoked by any course of biological study, and by reading Herbert Spencer's writings on sociology and more particularly the modest and able work before us of Mr. Tylor. In the present book the science of anthropology has been, perhaps for the first time, reduced to coherent and intelligible shape. In a simple and yet masterly way the subject is outlined and put into the briefest form. The aim of the author has evidently been to simply sketch out a subject vast and intricate in its details.

We will now give a synopsis of the subject, to enable our readers to form a slight idea of what anthropology is, and it should be premised that the science has been largely built up and promoted by geologists and biologists, who established the fact of the high antiquity of man, which led them to investigate the habits and arts of the prehistoric races, and thus to utilize the results of ethnologists and archæologists, until the missing links between the prehistoric and historic races of mankind could be with tolerable certainty supplied.

Beginning with the fact that man may be divided into races rather than species, our author remarks that: "Altogether, the evidence of ancient monuments, geography and history goes to prove that the great race-divisions of mankind are of no recent growth, but were already settled before the beginning of the historical period. Since then their changes seem to have been comparatively slight, except in the forming of mixed races by intermarriage." These races, Tylor believes, have descended from a common ancestry, however distinct, while the different races, such as the black, brown, yellow and white, "are living records of the remote past, every Chinese and Negro bearing in his face evidence of the antiquity of man." So the study of philology shows that one family of languages, now spoken in Asia and Europe has descended from a common ancestral language, which is now theoretically called the Aryan, though "of an original primitive language, the most patient research has found no traces." Also when we consider the arts and customs of mankind, "it appears, says our author, "that whenever there are found elaborate arts, abstract knowledge, complex institutions, these are the results of gradual development from an earlier, simpler and ruder state of life. No stage of civilization comes into existence spontaneously, but grows or is developed out of the stage before it. This is the great principle which every scholar must lay firm hold of, if he intends to understand either the world he lives in or the history of the past."

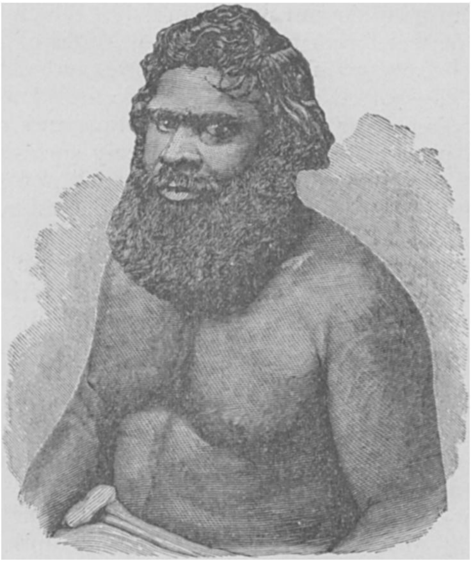

FIG. 1.—South Australian (Man).

After sketching what history, archæology and geology teach as to man's age and course on the earth, he considers man's place in the animal world, and maintains that man's intellectual development "must have been in no small degree gained by the use of his hands."

As to the distinctions between man and the apes, Tylor remarks that "whereas the lobes of the ape's brain has fewer and simpler convolutions than in the human brain," as regards the

the latter, "both size and complexity mean mind-power." He then attempts to answer the question, How far do their minds work like ours? and falls back on the power of speech as giving "about the clearest distinction that can be drawn between the action of mind in beast and man," and he thinks it safe to conclude that the "mental machinery of the lower animals is roughly similar to our own, up to a limit."

The author then discusses the races of mankind, and states what a race is. Perhaps the lowest are the Australian (Figs. 1, 2,) and also the Andaman islanders (Fig. 3), the latter thought, by Flower, to be a remnant of a very early human stock, perhaps the best representative of the primitive Negro type. Tylor regards the native American, from the Arctic regions to Patagonia, as constituting a single race. He thinks it "probable that man had appeared there, as in the old world, in an earlier geological period than the present, so that the first kinship between the Mongols and the North American Indians may go back to a time when there was no ocean between them. What looks like later communication between the two continents is, that the stunted Eskimo, with their narrow roof-topped skulls, may be a branch of the Japanese stock, while there are signs of the comparatively civilized Mexicans and Peruvians having in some way received arts and ideas from Asiatic nations."

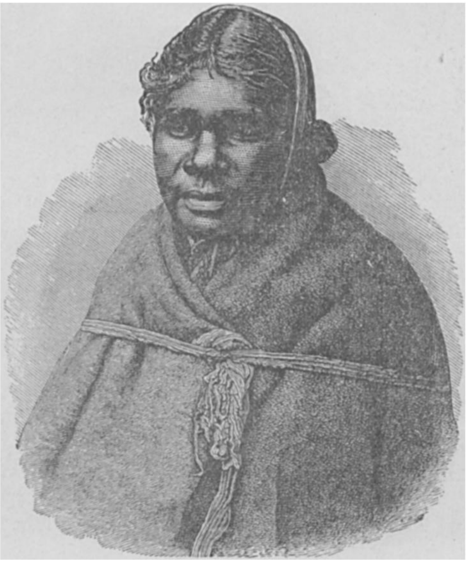

FIG. 2.—South Australian (Woman).

In the chapter on language; sign-writing, gesture language, sound-gestures or interjections, are regarded as steps leading to the origin of language, which form what Tylor calls natural language, which may be used by peoples of different spoken languages. As to the origin of language, it was not, in the author's view, "an event which took place long ago once for all, and then ceased entirely." "So far as language can be traced to its actual source, that source does not lie in some lost gifts or powers of man, but in a state of mind still acting, and not above the level of children and savages."

The act of writing is traced from the pictures of savage hunters to Egyptian hieroglyphics or pictures used to represent the sound of their name, then to the breaking down of the picture into a mere sound-sign, till the Phœnician alphabet arose from the Egyptian hieratic and the Greek alphabet from the Phœnician, which came down to us through the Romans. Then the origin of the arts of life, of pleasure, of the sciences, is discussed in a most suggestive way, and finally the notions of mankind concerning the spirit world, the origin of history and mythology, and lastly the origin of society. The author concludes "that the study of man and civilization is not only a matter of scientific interest, but at once passes into the practical business of life. We have in it the means of understanding our own lives and our place in the world, vaguely and imperfectly it is true, but at any rate more clearly than any former generation. The knowledge of man's course of

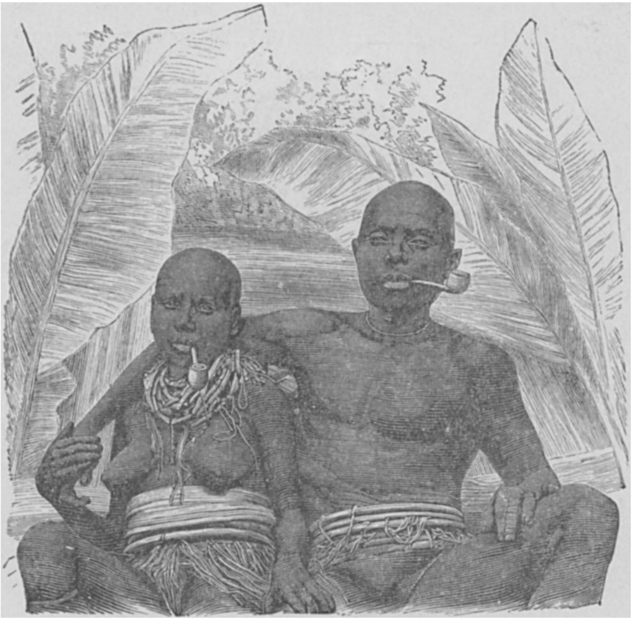

FIG. 3.—Andaman Islanders.[1]

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[1] The three wood-cuts kindly loaned by the publishers will give an idea of the excellence of the illustrations.

life, from the remote past to the present, will not only help us to forecast the future, but may guide us in our duty of leaving the world better than we found it."

Here our exposition of this able work must end; anthropologists may not agree with all of the author's conclusions; the science is in its infancy, and its center of gravity is not yet settled, but it must prove an invaluable manual of the subject. Few errors appear in it; a rather startling one is the author's statement on p. 30, that the musk ox "may still be hunted in the Rocky mountains with the grizzly bear." This is an evident slip of the pen.

KNOWLEDGE[1].—Under this title comes to us the first number of a popular scientific magazine. We welcome as many such journals as there is room for; whether there is for this one, time will show. Judging from the first number, "*Knowledge*," will be more than usually popular. We can anticipate that the department of astronomy will be very well conducted. There are several valuable articles, *e. g.*, "On science and Religion," by the editor, of a mediatory character, and one on The Relation of Food to Muscular Work, by Dr. Carpenter; also one on Illusions, by Thomas Foster, and a review of Darwin on Earth Worms. Of less value is a review of Delaunay's paper on the relative characteristics of men and women, which from the style of its logic, appears to have been written by one of the sex it seeks to defend from Dr. Delaunay's definitions. We hope for *Knowledge* a large share of usefulness and patronage.

RECENT BOOKS AND PAMPHLETS.—Notes on Sciomyzidæ with descriptions of new species. By Dr. L. T. Day, New Haven, Conn. From the Canadian Entomologist, Vol. XIII, No. 5, pp. 85–89. From the author.

List of N. American Sarcophagidæ, examined by R. H. Meade, Esq., Bradford, England. By Dr. H. A. Hagen, Cambridge, Mass. From the Canadian Entomologist, Vol. XIII, 1881, pp. 146–150. From the author.

On Simulium. By Dr. H. A. Hagen, Cambridge, Mass. From the Canadian Entomologist, Vol. XIII, 1881, pp. 150–151. From the author.

Revision du Groupe des Cydnides de la famille des Pentatomides. 1re partie. Par M. Victor Signoret. From the Annales de la Société Entomologique de France, 1881, pp. 25–52, tab. 2. From the author.

Revision of the species of Polyphylla of the United States. By George H. Horn, M.D. From Transactions American Entomological Society, Vol. IX, 1881, pp. 73–76. From the author.

Die Stegocephalen (Labyrinthodonten) aus dem Rothliegenden des Plauerischen Grundes bei Dresden. Von Herman Credner, in Leipzig. 1 Theil. 1 Einleitung. 2 Branchiosaurus gracilis Cred. (Tafel XV bis XVIII. 8vo, pp. 32, 3 quarto plates, col.) Berlin, 1881.

On the Petrel called Thalassidroma nereis by Gould, and its affinities. By W. A. Forbes, B.A., F.L.S., F.G.S., Prosector to the Zoological Society. 8vo, pp. 3. Extract from the Proceedings of the Zoological Society of London, June 21, 1881. London, 1881. From the author.

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[1] *Knowledge.*—An Illustrated Magazine of Science. Plainly worded, exactly described. Conducted by R. A. PROCTER, B.A. Wyman & Sons, 745 Great Queen Street, London,